MINUTES

OF THE

TWENTY-SIXTH ANNUAL SESSION,

OF THE

CONTENTNEA BAPTIST ASSOCIATION,

HELD AT

Rose of Sharon M. H., Lenoir County, N. C.,

On the 25th, 26th, 27th days of October, 1856.

PRIMITIVE BAPTIST OFFICE,
1857.

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1856

MINUTES, &c.

FRIDAY, OCTOBER 25*th*, 1856.

1st, Elder Jesse Baker, who was appointed at last session to preach the Introductory Sermon, was not in attendance, in consequence of the health of his family;—Elder Shadrach Pate, his alternate, was present, but was too indisposed to preach; therefore, at the request of the Association, Elder Burwell Temple, from the Little River Association, supplied their place, and preached from Romans 8th ch. and 1st v.: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

2nd, The delegates from the several Churches then assembled, and chose Elder Joseph R. Croom, Moderator, and brother Jesse C. Knight, Clerk, who called to his assistance brother Thomas Richardson: Then proceeded to business agreeable to decorum, by a hymn of praise and prayer by the Moderator.

3rd, On motion, corresponding messengers and visiting brethren from sister Associations, were invited to seats with us. Elders Wm. A. Ross from Keehukee, and A. B. Peacock from the Little River Associations, by request, preached at the stage to-day.

4th, Appointed brethren Bennett P. Pitt and George Nethercut a Committee of Finance.

5th, Letters from twenty-four churches were received and read, and the names of the delegates enrolled in the Table of Churches.—See Table.

6th, Called for Petitionary letters:—One received from Upper Black Creek, Wayne County, into this Association: the Moderator giving her delegates the right hand of fellowship.

7th, Called for Corresponding letters from sister Associations:—Elders Wm. A. Ross and David House, and brother Benjamin Flemming presented a letter and file of Minutes from the Keehukee Association, setting forth their appointment. Elder Wm. A. Ross presented a file of Minutes from Country-Line, and one from Abbott's Creek Union, Associations. Elder Josiah Smith from White Oak Association presented us with a file of their Minutes. Elders A. B. Peacock, *Josiah Coats*, Burwell Temple, and brother J. H. Poole from the Little-River Association presented us with a file of their Minutes, setting forth their appointment. Brethren James Carney and Allen Shivers from Keehukee participated with us; all of whom were joyfully received.

8th, Appointed our next Association to be held with the Church at Blount's Creek, Craven County, N. C. to commence on Friday before the 2nd Sunday in October, A. D. 1857, at 11 o'clock: Elder Jesse Baker to preach the Introductory Sermon, and Elder Shadrach Pate his alternate.

9th, Appointed Elders Burwell Temple, Shadrach Pate, Josiah Smith, Parrott Mewborn, and brethren Bennett P. Pitt and Jesse C. Knight a Committee to examine the Circular Letter, and report to-morrow morning.

The Association then adjourned till to-morrow morning 9 o'clock. Prayer by Elder Josiah Smith.

SATURDAY, OCTOBER 26*th*, 1856.

The Association met agreeable to adjournment. Prayer by Elder Mewborn. Elders House and Ross preached at the stage to-day.

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10th, Called the list of the delegates, and noted the absentees* in the Table of Churches.

11th, The Association again renews her advice to the Churches composing her body—that they in future receive none to fellowship who have not been baptized by an Ordained Minister of the gospel of the Old School or Primitive Faith and Order.

12th, On motion, the Committee appointed yesterday, were requested to report, when the Committee appointed to examine the Circular Letter reported that they had done so, and recommended it to the consideration of the Association, which, on motion, was read and ordered to be printed with these Minutes, with a request that the publisher who prints them accompany it with an editorial, requesting all Editors exchanging with him, to give it an insertion.

The Committee of Finance report that they find in the hand of the Treasurer unappropriated, the sum of $10 65
Contributions this year, ... $39 35

Total, ... $50 00
Compensation allowed the Clerk, . . . $10 00
And for Printing these Minutes, . . . $25 00

Total, ... $35 00
Balance in his hands, ... $15 00

13th, On motion, Agreed, that the Constitution and Rules of Decorum of this Association be inserted in these Minutes.

14th, Elder John S. Brinson presented a Biographical Sketch of the Life of Elder James Griffin, which, on motion, was read, and ordered to be attached to these Minutes.

15th, On motion, Agreed, that brother Jesse C. Knight be requested to write the Biography of Elder Calvin Ruff, to be attached to these Minutes, if convenient, if not, that he endeavor to have it present at our next session.

16th, On motion, Agreed that Elder John S. Brinson write our next Circular Letter.

17th, Appointed Elders Josiah Smith and Burwell Temple to preach tomorrow.

Resolved, That our Clerk be appointed Treasurer for this Association—that he prepare these Minutes—that he have one thousand copies printed and distribute them to the several Churches and Associations with whom we correspond, and record one copy on our Record.

J. C. KNIGHT, *Clerk.* JOSEPH R. CROOM, MODERATOR.

SUNDAY, OCTOBER 27*th*.

The Services of the day was opened by Elder John S. Brinson with praise and prayer.

Elder Josiah Smith preached from 1st John, 4th ch., the latter part of the 8th v.: "For God is love."

Elder Burwell Temple followed, and preached from Revelations 15th ch., 2nd v.: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

The day was tolerably pleasant—a large portion of the congregation quite attentive; and from the zeal manifested by the speakers it was evident that they were deeply impressed with the importance of truth exhibited, and the great res-

ponsibility resting upon them while standing, as it were, between the living and the dead. We therefore confidently hope and believe that the Lord in his own good time will bless the labors of his servants to the edification of his dear children, and that his name will have all the glory.

AN APOLOGY:—Constitution and Rules of Decorum do not appear in these Minutes, the Clerk having left the book containing the same where the Association was held. The book however is in the possession of brother John Tyson, but has not come to hand; which, in part, accounts for the delay in forwarding them to the publisher.

TIME OF HOLDING YEARLY MEETINGS AT THE SEVERAL CHURCHES.

AUTREY CREEK,—Friday before 1st Sunday in August.
BLACK CREEK,—Friday before the 2nd Sunday in October.
BLOUNT'S CREEK,—Friday before the 5th Sunday.——
BEAVER-DAM,—Saturday before the 4th Sunday in September.
FRIENDSHIP,—Saturday before the 4th Sunday in August.
GALLOWAYS,—
GOOSE CREEK,—Saturday before the 3rd Sunday in October.
HANCOX,—Saturday before the 3rd Sunday in August.
MEADOW,—Friday before the 4th Sunday in September.
MILTON,—5th Sunday in——
MEWBORN'S,—Saturday before the 2nd Sunday in September.
MEMORIAL,—
NAUHUNTA,—Friday before the 1st Sunday in September.
NEW-CHAPPEL,—Friday before the 2nd Sunday in September.
PLEASANT PLAINES,—Saturday before the 2nd Sunday in July.
PLEASANT HILL,—Friday before the 4th Sunday in August.
RED BANKS,—Friday before the 2nd Sunday in September.
ROSE OF SHARON,—5th Sunday in——
SANDY BOTTOM,—
SWIFT CREEK,—Friday before the 4th Sunday in September,
SOUTH CREEK,—Saturday before the 1st Sunday in September.
TYSON'S,—Saturday before the 3rd Sunday in September.
TOISNOT,—Friday before the 4th Sunday in August.
TOWN CREEK,—Friday before the 2nd Sunday in August.
UNION,—Friday before the 3rd Sunday in August.
UPPER BLACK CREEK,—
WHITE OAK,—

SCHEDULE OF THE CHURCHES &c, &c, OF THE CONTENTNEA BAPTIST ASSOCIATION.

CHURCHES	COUNTIES.	POST OFFICES	DELEGATES,	Baptized,	By Confess'n Faith,	Received by Letter,	Restored,	Dismissed by Letter,	Excommunicated,	Dead,	Total.	Ordained Ministers,	Licentiates,	Contributions.
Autrey Creek,	Edgecombe,	Sparta,	*J. R. Moore*, R. Lewis, *Edmund Edwards*,	1				1	1	2	35		2	1 00
Black Creek,	Wayne,	B. C. Depot,	Eld. William Bass, William Lucas, Isaac Lamb,	2		1		1		1	27	1		1 00
Blount's Creek,	Beaufort,	Blount's Creek,	Carney J. Stetly, George Hill, Archibald Jones,*				1		5		85			2 50
Beaver Dam,	Lenoir,	Recaca,	George E. Nethercut, Silas M. Turner,* Wm. C. Turner,	2				1			15			1 50
Friendship,	Pitt,	Mount Olive,	James R. Parker, James F. Parker,*	1							6			50
Galloways,	Pitt,													
Goose Creek,	Craven,	Potter's Store,	Hardy Larry,* Elijah W. Lewis,* Amos Ireland,*	3						2	26	1		1 50
Hancox,	Pitt,	Coxville,	John Smith, Josiah Cox, Barnes Bland,*							2	19			1 25
Meadow,	Greene,	Maysville,	Nathan P. Daniel,* J. T. Croom, Mills Smith,					1			35			2 00
Milton,	Craven,	Bay River,	Elder John S. Brinson, Thomas O. Dozier, Arthur Miller,							1	17	1		1 50
Mewborn's,	Greene,	Snow-Hill,	Elder Parrott Mewborn, George Mewborn,* Lemuel Hardy,	1							32	1		2 00
Memorial,	Wayne,													
Nauhunta,	Wayne,	Goldsboro',	Elder Shadrach Pate, Leonard H. Pate, Major Smith,	1							48			1 50
New-Chappel,	Wayne,	Goldsboro',	Wm. Rouse, John Wiggs, Hamilton Bowell,			1				1	49		1	2 00
Pleasant Plains,	Wayne,	Jericho,	*Allen Whitfield, Luke Cornegay*, Edward C. Pearsal,								11		2	1 50
Pleasant Hill,	Edgecombe,	Rocky-Mount,	Frederick Procter,* Joab Moore, Spencer Moore,*								24			75
Red Banks,	Pitt,	Greensville,	Allen Nelson, Josiah Nelson,* Noah Adams,*						1	1	51		1	1 50
Rose of Sharon,	Lenoir,	Kinston,	Wilson Tilghman,								4			50
Sandy Bottom,	Lenoir,	Kinston,	Elder Joseph R. Croom, Redding Croom, Allen Wooten,	1							10	1		1 50
Swift Creek,	Craven,	Swift Creek Bridge,	Elder Bryant Whitford, Thos. Richardson, Willie Jones,	1					2	1	15	2		1 50
South Creek,	Beaufort,	South Creek,	Martin Ross, John J. Edwards,* Alax. Gaskins,		4	2	1		1		21			1 00
Tyson's,	Pitt,	Marlboro',	John J. Tyson, L. P. Beardsley,	1						1	12			1 00
Tarnot,	Wilson,	Wilson,	William Skinner, Benjamin Edwards, Thomas Johnson,*	3				1	3	2	52			1 50
Town Creek,	Edgecombe,	Marlboro'	J. C. Knight, Bennett P. Pitt, Theo. Atkinson,	3							34		1	2 50
Union,	Wilson,	Joiner's Depot,	Elder Hilliard Taylor, Isaac Braswell, Theo. Whitehead,	2			1			3	65	1	2	1 50
Upper Black Creek,	Wilson,	Wilson,	George Boyd, William Langley,								23			75
White Oak,	Wilson,	Wilson,	Elder Ichabod Moore,* Elder Jesse Baker,* William W. Barnes,	2					1	2	43			1 00

Note — Absentees are marked thus (*). Licentiates in *Italic*. Elder deputies Ordained.

CIRCULAR LETTER.

BELOVED:

Since it is our custom to address you by the way of a circular letter, we feel thankful that it is as well with us as it is; although we do not boast as some other associate bodies do, of great revivals and increase of members, or of great colleges and fine seminaries, and of costly meeting houses, Sunday schools, Missionary boards, and union societies, with the fine arts, crafts, popular religious works and fashions, and religious customs of the day. Yet we feel thankful that we have one religion—and we hope but one—and if it be the true religion of the Lord Jesus Christ we feel assured that it is the best of all religions; and why should we want to mix or connect it with the religion of human inventions to provoke our God to jealousy? Was not Jerusalem the city of the living God? the blossom and beauty of the world? And as long as she had but one religion she was as the queen of cities, but with two her light became darkened, and the image of jealousy was there, and that abomination of human-invented religion made its appearance in Jerusalem to provoke the living God to jealousy, that he might go from his sanctuary. The Lord by his prophet, Ezekiel, 8th ch., informs us of these things:—At the door of the inner gate was the seat of the image of jealousy in the entry. "He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committed here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations." "And he brought me to the door of the court, and when I looked, behold a hole in the wall." "Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door." "And he said unto me, Go in, and behold the wicked abominations that they do here." "So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about." "And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up."

See, beloved, this wicked secret of idolatry carried on in Jerusalem, and at the temple in different places, and in the wall, the hole of darkness; seventy men of the ancients, leaders of the people, doing that which God had plainly forbidden in his holy law, that he might go far off from his sanctuary.

"Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth." Is not the same doctrine now preached up, that the Lord has done his work, and they, the preachers and the people, are to carry on the work of evangelizing the world and bring about the Millennium, which has been tried before and proved a failure? And this is to be the last effort of the wicked inventions of man; for the Lord will remove them and do the great work himself.

"He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do." "Then he brought me to the door of the gate of the Lord's house which was towards the north; and, behold, there sat women weeping for Tammuz." (Such as kneedle-work, or other fine arts to idolize.) How full is the world of this at this day!

"Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these." "And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east."

Are not such things now in the world, and worse? Do not men professing the christian religion go into their lodges and secret places and there bow before man, called worshipful master, or most worshipful master, and by other such like names? and there take a solemn oath or oaths and obligations, which are positively forbidden by our Lord and Master, and the danger of it plainly told in the Holy Bible?

"Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose." "Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them."

Here, beloved, see why this people were carried away into Babylon and remain for so many years, and Jerusalem made desolate, and though they cry with a loud voice, yet the living God, the God of all grace, would not hear them. Now if the living God, the God of all grace, dealt thus with a chosen people—a vine of his own planting, what may others expect but to find him without a change—a God of justice!

See the word of the Lord against the Prince of Tyrus,—28th ch.:—"The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thy heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the sea; yet thou art a man and not God, though thou set thy heart as the heart of God; Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasuries; By thy great wisdom and by thy traffick hast thou increased thy riches, and thy heart is lifted up because of thy riches: Therefore thus saith the Lord God; Because thou hast set thy heart as the heart of God; Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God."

See, beloved, the danger of a man sitting himself up as a God, though he be wiser than Daniel, as wise as the prince of Tyrus in all his wisdom, beauty, and riches: yet he is no God, but must come down and die the deaths of them that die in the seas, the deaths of the uncircumcised. See the danger of idolatry, if it be to idolize ones self—however great he may be, the word of the Lord has gone out against it and

will accomplish whereunto it is sent; and no god or idolator or idolatress can stand before him in judgment.

Beloved, though you have the supplies of the common blessings of life taken from you by the craft of wicked men, as has been done to Kansas, and the sword bathed in your blood or have to go through the water and fire, as some that have gone before us, yet have no god but the Living God, who is able to save your souls alive. See the word of the Lord by his prophet Daniel, which is now fulfilling,—11 ch.: "And the king shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honor the god of forces, and a god whom his fathers know not shall he honor with gold and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory, and he shall cause them to rule over many, and shall divide the land for gain."

Have not these things been fulfilling for the last twelve hundred and fifty years? and has not the pope thus exalted himself, as above described, claiming to be the head of the church, making himself as God, sitting in the temple of God, and divided the world for gain? And has not the Protestant church also risen in like power, connecting Church and State, or Church and national power, divided the land for gain, made merchandise of the people, and shed the blood of God's dear children? And are they not striving for power and carrying on the wicked craft at this time in different parts of the world—also in these United States? Opposed Congress, disregarded the Constitution, causing disunion, and the shed ding of the blood of the innocent? But in every place it is shown that this wickedness is to be brought down, and as he is now doing some of his last work, we have reason to believe that his time is drawing near. His end we shall show when we have noted a few other passages concerning this idol god, who is under the influence of the dragon, and causes those that are under his power to worship both himself and the dragon or the beast, as it is called. In several other places and this, is not only carried on by the pope and his clergy, but also by the Protestant beast in his priestcraft to the destruction of human souls, making merchandise of the people and ruining governments, as he is trying to do in the United States at this time, deceiving thousands, binding them in secret craft with signs, grips, and pass-words, as is shown in the Holy Word.—See Rev. 13th ch 1st to 10th vs;—describes the first beast, which is believed to be a description of the Pope and his church, or the Pope and his church is believed to have come up to the description here given, also Daniel's fourth beast. And by Daniel the two beasts are described in connection as they are in other places in the Holy Bible, as in this 13th chapter of Revelations. The last part of which we will take some notice, as it is now fulfilling and that in these United States, and shown to be very dangerous, not only to the government but to human souls; and if possible, worse and more dangerous than the first, which is shown in the Holy Word. And as we desire that

these things may be understood and guarded against, we wish to write a part of the verses and trace it in some other chapters; as there is a distinction made in some of the passages by which we may know which beast is alluded to, though they be connected. See in the eighth last verse of this 13th chapter, wherein is described the second beast.

As the limits of a Circular Letter does not admit of our views on each of these verses at length, we must content ourselves at present by noticing a few particulars which we hope, beloved, you will think of being as the views of men and not as the pure Word of God. But we give such as we have, hoping you will try them by the Holy Book. 11th v.: "Beast coming up out of the earth." Our views:—Such as brutish men void of the christian religion, embodying themselves together in human-invented religions. "Two horns." Two-fold power to rule Church and State, or Governments. "Like a lamb." Professing to be innocent. "Spake as a dragon." As Satan, to deceive and to draw after him into ruin.

12th v.: "And he exerciseth all the power of the first beast before him." If Popery be the first beast, this second beast exerciseth all the power of popery. "And causeth the earth and them which dwell therein, to worship the first beast." Worship popery or the same spirit. "Whose deadly wound was healed." Bringing together the religious power that was separated from the church of Rome and from the Popish power, and uniting them in Protestantism with the secret orders.

13th v.: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." Such as ministers professing to be ministers of the gospel, brought down into the secret orders and lodges in the sight of men. (See the seventy and twenty-five,—and eighth chapter of Ezekiel, though they were not of this beast.)

14th v.: "And deceiveth them that dwell on the earth by the means of those miracles; which he had power to do in the sight of the beast." By ministers and other wise and able men going into these things—it tends to deceive others that have gone in, and cause them to remain and be contented, and cause some to go in that might not. "Saying to them that dwell on the earth, that they should make one image to the beast, which had the wound by a sword and did live." An image to the first beast alike power to prophesy. One has his Holy Father to confess to, the other has his Worshipful Master to bow down to, and the other such like names to submit to. There is but one Holy Father, he is God. There is but one Worshipful Master, that is, Jesus Christ. He that siteth as a Holy Father, or acts as such, is as a god, which is an idol god, whether it be Pope, Bishop, or Priest; and they that bow down to any such in confession of sins, in hope of having them forgiven, are idolaters; and he that sets or acts as a Worshipful Master, sets or acts as a god, which is an idol god. And they that go before any such by whatever name they may be called, and take oaths or obligations, binding themselves in such "religious," idolatrous bodies, are joined to idolatry or anti-christianity. For proof, see the 8th and 28th chapters of Ezekiel.—Daniel 7th and 11th chapts. 2nd Thess. 2nd chapter.—Matt. xxiii. 8, 9, 10, 15.

"And he had power to give life unto the image of the beast." Law-power to the Worshipful Master, and such like officers of the second beast. "That the image of the beast should both

speak," (Command, act,) "And cause that as many as would not worship the image of the beast, should be killed."—Submit, to worship the rulers in power of the second beast, if not, should be killed. See the danger of worshipping this image!—See 14th chapter Reve—Such is the danger described.

We will write out a few verses:

9th v. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark on his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture in the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

16th v. 13th chap. "Mark in their right hand or in their forehead." A sign by which they know one another—such as signs, grips, and pass words. 17th v. "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." First, might buy or sell the craft; second, be deprived by their law-power of the temporal blessings, forcing them to submit to the powers of the beast, as in the case of Kansas. Notice this beast, and the image, in some other passages where you find the image annexed; it shows it to be the second beast, which is worse, or a degree worse in idolatry, than the first. For those, under the influence of the first, worshipped two things, the beast and the dragon. But those under the influence of the second, worshipped three things—the image, beast, and dragon.

We will refer to a few more passages, where you can see some notice of the danger of being in with this second beast.

15th chapter and 2nd ve. "And I saw as it were, a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."—16th chapter and second ve. "And the first went and poured out his vial upon the earth, and there fell a noisome and grieveous sore upon the men which had the mark of the beast, and upon them which worshipped his image." 19th chapt. and 19th ve. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image; these both were cast alive into a lake of fire burning with brimstone." 20th chapt. and 10th ve. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

Beloved, you see in these last mentioned verses, is described or shown the second beast, and how he is to be brought down, and the place of his confinement.

13th chapter and 18th ve. "Here is wisdom. Let him that hath understanding count the number of the beast:—for it is the number of a man, and his number is six hundred three-score and six."

These things are wisely set

forth. It requires understanding of these deep mysteries to know what is meant. "Number of the beast"—the number of a man—the same beast—man of sin—son of perdition—first and second beast joined in one with the image by the secret orders. The Popish church is connected with the Protestants, making one great church with its many divisions, or one great vine with its many branches: "vine of the earth." Human-invented religion—"six hundred three-score and six." We believe there will be that many degrees or signs of its secrets. See 2nd Thess. 2nd ch. Rev. 14th chapt. 19th ve. We could refer to many other passages, such as Dan. ii., Dan. vii. 11, Dan. xii., and Ezekiel and others, but the limits of a circular will not admit of it.

Keep out of these dangers, belored, and if any of the Lord's people have gone into these danges, let them hear His word and obey Him.—

"And I heard another voice from heaven, saying, Come out of her, my people; that ye be not partakers of her sins, and that ye receive not of her plagues."

BIOGRAPHICAL.

A short Biographical sketch of the life of Elder James Griffin.

Elder James Griffin, one of the sons of Mr. Josiah Griffin, of Pitt county, N. C., the subject of this sketch, was born on the 7th day of March, A. D. 1804, near Greenville, where he was reared a very moral man, and received only a limited education—trained up in the way he should go, and he never departed from it, as is well known to all who had the pleasure of his acquaintance. The writer of this has often heard him say, He could not bear to tell a falsehood; for his mother, who was a very pious member of the Baptist church had impressed it upon his infant mind, that he must not tell a lie.

It was the Lord's will to convince him, in the 18th year of his age, that morality alone would not justify his soul, by showing him that he was a poor, lost sinner by nature; which brought him to an Evangelical repentance, and gave him that faith which works by love and purifies the heart, and enabled him to look to the Lord Jesus as his Saviour, and feel his sins forgiven.

After which he joined the Church at Red Banks, Pitt county, and was baptized on the 22nd of February, 1823, by Elder Amariah Biggs.

He soon felt that he had a call from the Lord to preach his Gospel: and he obeyed the call.

In 1825 he commenced the exercise of his gift, and on the 11th of February, 1827, was licensed by the church to preach; and on the 2nd Sabbath in May, 1827, was selected by the church for that purpose, and was afterwards called by that church to her pastoral charge, which he accepted.

About this time a cold and gloomy feeling pervaded the churches, in consequence of the Missionary institutions, which greatly disturbed their peace and harmony; and the love of many waxed cold: in consequence of which many of the churches were riven asunder.

Elder James Griffin was at that time quite young in the Ministry, and he used every exertion he could, consistent with the word of truth, to prevent the separation. But it nevertheless came,—when the Missionaries, greedy of the spoils, took the liberty to enrol his name among themselves, without his consent, when he took a calm but decided stand on the primitive ground, and was called to, and accepted, the pastoral

care of three other churches in his native county.

The precise time of his several calls and acceptances the writer is not acquainted with; but he filled them all, and visited the churches of his care to the glory of God and honor of his christian character, and with great satisfaction to the brethren.

He occasionally travelled among the other churches, and in destitute sections of the country, preaching the Gospel; and the Lord blessed his labors by adding many souls to his ministry.

He was, for 18 or 20 years, almost the only Primitive Baptist minister who travelled and preached between Neuse and Pamlico rivers, where were situated three of the old churches, one of which has become entirely extinct; the other two were in a cold and shattered condition, in consequence of the aforesaid Missionary institutions. But he lived to outride the storm, and, with the blessing of God upon his labors, saw two of the afore-said old churches warmed into life and blessed with large ingatherings; and was called to, and accepted, the pastoral care of them. He was also the instrument in the hand of the Lord to assist in constituting of the church at Milton, Craven County, on the 18th of January, 1851, and was called to, and accepted the pastoral care of it; and also the church at South Creek, Beaufort County, was constituted by his assistance, on the 1st Saturday in March, 1855—he was chosen, and accepted the pastoral care of it also. He could say with the Psalmist, "They that sow in tears shall reap in joy, and he that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." He was sometimes heard to say in private conversation, that only a few years ago he travelled alone down the country without any ministerial help, but now he felt the Lord had raised up others to help and to fill his place when he should be removed.

He was married to a Miss Rebecca Ann Smith, of his native County, on the 15th of March, 1827, who was a very kind and affectionate wife; by whom he had six children—five daughters and one son, four of which still survives. His first wife deceased the 15th of October, 1840, and he was again married to a Miss Margaret Ann Whitehead, of Edgecombe County, on the 28th of December, 1841, who also was a very dutiful, kind and affectionate wife; by whom he had four sons.

Some years since, he had a desire to remove to the Western country, but was as he afterwards expressed himself, providentially prevented; for every attempt he made to move West, he, contrary to his own expectation, went eastward until he became fully convinced that the hand of the Lord was in every one of his attempts to remove to the West, and carried him eastward, till in January, 1852, he purchased a tract of swamp land on Bay River, in the lower part of Craven County, and that too, down in the same destitute section of country where he had for so many years traveled as a stranger and a pilgrim on earth, in the cause of his Lord and Master. In April following, he moved to it with his family. The new place was a vast wilderness of fertile land, which required hard labor to cultivate.

Elder Griffin was a poor man as regards this world's goods, and of a very weak constitution; and all the help he had was the son of his first wife and the four little boys by his last wife, and it necessarily required his time at his

home, where he was very industrious and labored hard and broke in, drained and partially cultivated a small plantation, where he had the prospect of a comfortable living. In October, 1855, the son of his first wife, James, a very promising young man, a dutiful son, deceased; the father felt the shock and mourned the loss, but did not pine at the dispensation of Providence, but resigned to it with that fortitude which becomes the servants of God.

After his moving to his last mentioned place, he resigned his several pastoral charges in his native County, Pitt, but continued his several pastoral cares in Craven and Beaufort Counties to the day of his death. He had several severe attacks of disease at his new residence, the last of which proved fatal. He departed this life on the 18th of September, 1856, leaving a widow and four orphan children, and four children of his first wife, with an extensive church relationship and worldly acquaintance, to mourn their loss. But Oh! Brethren! that which is our loss is his eternal gain, for our sorrow is not as the sorrow of the world, which worketh death. His manner of preaching was simple and plain, conveying great ideas by the simplest metaphors, addressing his discourses to the understanding of the weak as well as the strong, in an impressive style; so that he might well be called a son of consolation—industrious in the ministry, filling his appointments punctually when not providentially prevented, and earnestly contending for the faith once delivered to the saints.

Thus lived and died this man of God. But alas! the places that have known him shall know him no more forever. He is gone from his wife and children, from his friends and acquaintances, from his brethren and churches below, from a world of sin and temptation and pain, to a world of joy, where the wicked cease to trouble; and his poor weary soul is at rest; where he has joined those who have gone before him to sing and ascribe praise in nobler and higher strains to Father, Son, and Holy Ghost, in a world without end. Amen.

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MINUTES

OF THE

Forty-First Annual Session

OF THE

CONTENTNEA BAPTIST ASSOCIATION,

[PRIMITIVE]

HELD WITH THE

CHURCH AT TOWN CREEK MEETING HOUSE,

EDGECOMBE COUNTY, N. C.,

SATURDAY, SUNDAY AND MONDAY, 7TH, 8TH AND 9TH OCTOBER, 1871.

WILSON, N. C.—R. W. SINGELTARY.

MINUTES.

SATURDAY, October 7, 1871.

1st. The introductory sermon was preached by Elder Bryan Whitford from the 10th verse of the 3d chapter of Paul's epistle to the Philippians.

2nd. Messengers from the different churches then assembled, and after prayer and praise by Elder Purvis proceeded to business by appointing Elder Bryan Whitford, Moderator, and Theophilus Atkinson, Clerk, and Andrew J. Moore, Assistant Clerk.

3rd. Corresponding, Messengers and visiting brethren were invited to seats with us. Elders Tucker and Ward preeched at the stand to-day.

4th. Appointed Elder B. P. Pitt and brother R. R. Dupree a Committee of Finance.

5th. Letters from twenty-eight churches were received and read; names of the delegates and state of the churches enrolled in the table of churches.

6th. Petitionary lettsrs called for; one from the church at Cross Roads, and one from the church at Cedar Island were handed in, and received as members of this Association, by the Moderator giving the delegates from said churches the right hand of fellowship.

7th. Called for letters of correspondence from sister Associations.—One handed in by Elder R. D. Hart, from the Kehukee Association showiug the appointment of himself together with Elders J. W. Purvis, P. D. Gold, Wm. Bell, Thomas Oberry and William A. Ross, and brethren R. H. Harris, J. W. Andrews, S. W. Outerbridge, Wm. Faithful, Wm. Thigpen, Asa Biggs, A. B. Bains and D. W. Topping. Also brother Jesse Brown handed in a letter and a file of minutes from the Little River Association. Elders Dameron and Ward, and brother C. A. Howard were present from the Country Line Association with a file

of their minutes. Elder L. I. Bodrnhamer was present from the Mayo Association. Received a file minutes from the following Associations, viz: Baltimore, Warwic, Deleware River, White Oak and Abbott's Creek Union.

8th. Brother Andrew J. Moore was appointed to write the letter to the White Oak Association.

9th. Appointed our next annual session to be held with the church at the Meadow, Greene county, N. C., to commence Saturday before the second Sunday in October, 1872, at 11 o'clock, A. M., and that Elder Thomas Goodwin preach the introductory sermon, and Elder John S. Brison in case of failure.

10th. Appointed Elders P. D. Gold, L. I. Bodenhamer and R. D. Hart to preach to-morrow, services to commence at 10 o'clock.

Adjourned to 9½ o'clock Monday morning.

SUNDAY, October 8th, 1871.

The services of the day were introduced by Elder P. D. Gold, who preached from 4th chapter and 7th verse of Zechariah: "Who art thou, O great mountain? before Zerubbabel thou shall become a plain: and he shall bring forth the headstone thereof with shoutings, crying Grace, grace unto it." Elder L. I. Bodenhamer followed, and preached from the 22nd chapter of Isaiah 22nd, 23rd, 24th and 25th verses: "And the key of the house of David will I lay upon his shoulders; so he shall open, and none shall shut; and he shall shut and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it." Elder R. D. Hart closed and preached from 9th chapter of Provebs and the five first verses "Wisdom hath builded her house, she hath hewn out her seven pillars: She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled.

A large concourse of people attended, and marked attention was paid to the words spoken, and we can but hope that a blessing will attend the labors of the day.

MONDAY, October 9th, 1871.

The Association met according to adjournment. A hymn of praise, and prayer by Elder P. D. Gold.

11th. Elders Stamper and Dameron preached at the stand to-day.

12th. The Committee of Finance reported no funds on hand. Contributions this year, $50.50. Report received and the committee discharged.

13th. Names of delegates called over and those absent marked in the table of churches.

14th. The letter to the White Oak Association was handed in and approved, and handed to the messenger appointed to that Association.

15th. Appointed messengers to sister Associations, viz: To *White Oak*, brother Silas M. Turner. To *Kehukee*, Elders Thomas Goodwin, Bryan Whitford, B. P. Pitt, Shadrack Pate, Wm. Barnes, John A. Williams and Noah Adams. To *Little River*, Elders Shadrack Pate and B. P. Pitt. To *Country Line*, Elder B. P. Pitt and brother R. K. Dupree.

16th. Agreed to correspond by minutes, with the following Associations, viz: The Corresdoning Association of Virginia, Baltimore, Warwic, Deleware River, Deleware and the Mayo Associations.

17th. On motion, agreed that the Clerk be appointed Treasurer of this Association; that he transcribe and prepare these minutes for the press, have one thousand copies printed, distribute them among the different churches of this Association and the different Associations with which we correspond; record one copy in the Association book, and that he have ten dollars for his services.

18th. The Association then adjourned to the time and place above mentioned.

BRYAN WHITFORD, MODERATOR.

THEOPHILUS ATKINSON, Clerk.

TABLE OF CHURCHES.

Number	CHURCHES	COUNTIES.	POST OFFICE	NAMES OF MESSENGERS	Baptized	Rec'd by Letter	Dism'd by Letter	Excluded	Deceased	Restored	No in fellowship	Contributions
1	Autrey's Creek	Edgecombe	Joyner's	James Moore, R. S. Lewis, F. S. Langley	1				1		19	3 00
2	Bear Creek	Lenoir	La Grange	Thomas H. Dawson,* Lewis Uzzell	1					1	8	1 00
3	Black Creek	Wilson	Black Creek	No delegates	3						26	1 00
4	Blount's Creek	Beaufort	Blount's Creek	William P. Boyd, A. J. Tunstall,* William R. Ross	2					1	51	2 00
5	Beaver Dam	Lenoir	Pink Hill	Silas M. Turner, John Thompson*	2				1		14	1 00
6	Cedar Island	Carteret	Washington	Josiah Daniel, Whittington Robinson							17	1 50
7	Cross Roads	Pitt	Johnsonville	William Mumford, Charles E Parkerson							17	1 00
8	Durham's Creek	Beaufort	Durham's Creek	John R. Roe, John J. Edwards	1						2	1 00
9	Friendship	Wayne	Mount Olive	John Roberts,* JAMES R. PARKER	2						7	75
10	Galloway's	Pitt	Greenville	JOHN A WILLIAMS, Silas Edwards					1		14	1 00
11	Goose Creek	Beaufort	Washington	William B. Voliva,* THOMAS GOODWIN	3				1		26	1 00
12	Handcox	Pitt	Coxville	John Smith, Josiah Cox, Barnes Bland				14			22	1 00
13	Meadow	Greene	Speight's Bridge	Mills Smith, John T. Croom, Stephen Craft	4			2	1		23	3 00
14	Milton	Craven	Grantsboro	Not represented					2		15	2 00
15	Mewborn's	Greene	La Grange	Joshua Mewborn, Parrott Mewborn, Benj. G. Hardy				1	1		8	1 75
16	Memorial	Wayne	Nahunta	Benjamin Aycock	7				1		52	1 50
17	Nahunta	"	Goldsboro	SHADRACK PATE, THOMAS W. WELLS, Wm. Porter					4		32	1 50
18	New Chapel	"	"	Hamilton Howell, Isaac Smith							8	
19	Pleasant Plains	"	Jericho	Not represented	14		2				36	2 00
20	Pleasant Hill	Edgecombe	Rocky Mount	F. Proctor, William Williams, L. H. Griffin	1				4		32	2 00
21	Red Banks	Pitt	Greenville	NOAH ADAMS, William Stokes*							2	50
22	Rose of Sharon	Lenoir	Kinston	No delegates	4				2	1	9	1 50
23	Sandy Bottom	"	"	Hogan Smith,* S. M. Croom,* Sylvanus Gray	2				1	1	32	1 50
24	Swift Creek	Craven	Swift Creek	BRYAN WHITFORD, Hardy B. Willis, N. Willis	31				1	2	105	4 00
25	Toisnot	Wilson	Wilson	William Woodard, William Taylor,* A. J. Moore	14	1	1	2	5	1	55	5 00
26	Town Creek	Edgecombe	Joyner's	BENNETT P. PITT, R. R. Dupree, Theo. Atkinson	7	1					11	2 00
27	Tyson's	Pitt	Greenville	Howell Joyner, L. P. Beardsley, B. Williams†	7	1	1		2		52	3 00
28	Union	Wilson	Joyner's	W. W. Flowers,* H. F. Barnes,* John Moore	3				1		21	1 00
29	Upper Blk Creek	"	Black Creek	No delegates	6	3		3			80	3 00
30	White Oak	"	Wilson	JESSE BAKER,* WILLIAM BARNES, Calvin Woodard*								

Note: Elders in small capitals, Licentite marked thus †, those not present marked thus *.

TABLE SHOWING THE TIME OF QUARTERLY MEETINGS.

CHURCHES	TIME OF MEETING	MONTHS	MONTHS	MONTHS	MONTHS
Autrey's Creek	1st Sunday	March	June	September	December
Bear Creek	1st "	February	May	August	November
Black Creek	2nd "	March	June	September	December
Blount's Creek	every 5th Sunday				
Beaver Dam	4th Sunday	March	June	September	December
Durham's Creek	1st "	March	June	September	December
Friendship	4th "	February	May	August	November
Galloway	1st "	January	June	September	December
Goose Creek	3rd "	March	April	July	October
Handcox	3rd "	February	May	August	November
Meadow	4th "	March	June	September	December
Milton	2nd "	January	April	July	October
Mewborn's	2nd "	March	June	September	December
Memorial	1st "	January	April	July	October
Nahunta	3rd "	March	June	September	December
New Chapel	3rd "	March	June	September	December
Pleasant Plains	2nd "	January	April	July	October
Pleasant Hill	4th "	February	May	August	November
Red Banks	2nd "	March	June	September	December
Rose of Sharon	4th "	February	May	August	November
Sandy Bottom	1st "	February	May	August	November
Swift Creek	4th "	March	June	September	December
Toisnot	4th "	February	May	August	November
Town Creek	2nd "	February	May	August	November
Union	3rd "	February	May	August	November
Upper B. Creek	4th "	March	June	September	December
White Oak	1st "	February	May	August	November
Tyson's	3rd "	March	June	September	December
Cross Roads	1st "	March	June	September	December
Cedar Island	1st "	February	May	August	November

TABLE SHOWING THE NAMES AND POST OFFICE ADDRESS OF MINISTERS.

NAMES	POST OFFICES	COUNTIES
Archibald Jones	Blount's Creek	Beaufort
James R. Parker	Mount Olive	Wayne
John A. Williams	Johnson's Mills	Pitt
Thomas Goodwin	Goose Creek Island	Beaufort
C. C. Bland	Coxville	Pitt
John S. Brinson	Grantsboro	Craven
Shadrack Pate	Goldsboro	Wayne
Thomas W. Wells	Goldsboro	Wayne
Allen Whitfield	Clinton	Sampsom
Luke Kornegay	Mount Olive	Duplin
Noah Adams	Johnson's Mills	Pitt
Josiah Nelson	Coxville	Pitt
Bryan Whitford	Swift Creek	Craven
Bennett P. Pitt	Tarboro	Edgecombe
Kinchin Crumpler	Black Creek	Wilson
Jesse Baker	Speight's Bridge	Wilson
William Barnes	Wilson	Wilson
Benjamin Bynum	Newbern	Craven
Burt Williams	Greenville	Pitt

A Short Obituary Notice of the Death of Elder Levi P. Wayne.

Of the parentage, birth and early life of the subject of this notice, the writer of this knows but little. Suffice it to say, that in March, 1838, he was received a member of the Baptist church at Swift Creek, Craven county, N. C., and was baptized by Elder Carrowan. He continued a consistent member and was held in much esteem by all the church up to the day of his death. In March, 1850, he was called by the church and set apart to the office of Deacon, which office he filled with impartiality, and to the entire satisfaction of his brethren. In 1852 the church became convinced that he had other work to do, and some time during that year he was set apart and ordained to the work of the Ministry by a Presbytery, called by the church for that purpose, consisting of Elders James Griffin and Benjamin Bynum. In the year 1856 he was called on to take the pastoral care of the church to which he belonged, which call he accepted, and which station he filled until it pleased his heavenly Father to release him from the toils and troubles of this world. He depart this life on the 17th day of May, in the year 1871, in the seventy-second year of his age, leaving a wife, a beloved sister in the same church, and seven children, with a number of brethren and friends to mourn their loss; but, they have the consolation to believe that their loss is his eternal gain.